StAbeu--32 E-5 (ca. 1892) 1938 SP? Bacairi SP?

/232 cont./

775 [533] not go to the sky. Because of this, having slept several days, put mingáu in two small gourds; put the mingáu on the middle of the grave; two persons armed with clubs intone the song; when the song is over the two gourds are smashed and they flee. Coming from afar, one gives a blessing, saying: [539] kaukaiti (come, take heart!). When stopping, there is a blessing, saying: Alitá! Go inside the sky, to our people, to our mother, to our father, here there is no one, inside the sky it is good. go, we, too, are going to die, it is said, -- the piahi teaches.

/233/ Another passage has ikodopa in the form of a tatu (Mogaru, Dasypus) in the middle of an abandoned village /tapéra/ and advises that no one should walk where a fight took place.

For a while bodies and spirits wander through the world, and the words of the piahi contain repeated descriptions of dead men's heads that wander about at night, livers that sit in doorways, or intestines on which one might step at night. Finally the shadow is free, and it climbs to the sky on a ladder of spun cotton, which passes underneath the star Tukorera. At the entrance of the sky there is the Urubu with his trap; those who do not have pierced ears and nostrils and do not wear feathers are blessed by the Urubu, i.e., blown upon, and fall into the trap; those who are marked run no danger, and they go see Nakoeri.

19 1974 775 Nakoéri is a word whose etymology cannot be explained by means of kïrra-itano; fortunately, the language of the Acawoyos /Acawai/, Indians of British Guiana, Caribas like the Bacaeris, offers us a valuable hint in this connection. In the translation of the first part of Genesis, and of the Gospel according to St. Matthew, recently published in London (11)

11. I owe the acquisition of this book to the kindness of my friend, Dr. Eduardo Prado, to whom I repeat my thanks.

/253 cont./

•19 by the "Society for promoting Christian Knowledge," one reads
174 the famous sentence, the spirit of God moved over the waters
775 (Genesis, I, 2): Makondàima "Yakwarri" ouupou una pouapoiru,
in which "Yakwarri" means "spirit." "Nakoeri" and "Yakwarri"
are identical words, semantically and even phonetically,
since the n in the former, like the y in the latter, are /254/
possessive indices of the third person; the double r in the English
transcription must represent the same sound as the single r in
our writing (12) and the transformation of a into o, o into w.

> 12. Any statement is risky concerning the English R. "The consonant R," writes Miss Laura Soames, "is the most perplexing element in our language. Dr. Ellis wrote in 1875, that after more than thirty years study, he was not certain whether he had yet mastered its protean intricacies" /cited in English/ (An introduction to Phonetics, 3d. London, 1891.)

is a common occurrence in the most diverse languages. We
can thus translate Nakoeri in the same manner as Yakwarri,
as "spirit."

19 The Akawoio /Pcawii/ permits us to take another step
174 forward. Fiat lux in Akawoio is: Akwa weijima. Would not
akwa, "light," be the radical of Nakoeri and Yakwarri, and
would not these names signify originally "the shining one"?
The answer is reserved for the grammarians; the continuation
of this study may possibly prove that the affirmative is to be
concluded from the Bacairi tradition.

539 The Bacairi himself will explain better what he knows
about Nakoeri.